

THE
CALL
OF
THE
BRIDE

Rose L. Wirth.

To Mr. Schuchert

The
CALL
of the
* BRIDE *
and other Selections.

THE LORD is good to all, and His tender
mercies are over all His works.
All Thy works shall praise Thee, O LORD;
and Thy saints shall bless Thee.
They shall speak of the glory of
Thy kingdom and talk of Thy
power. Thy kingdom is an
everlasting kingdom and Thy
dominion endureth through-
out all generations.

Psalm 145.



The Father
Himself
Loveth You!



My Heartfelt Greeting.

THE best of all good wishes flow from my heart to-day :
 † That God's great loving-kindness may bless thee on thy way ;
 For with it comes all favour, the warmth of His embrace,
 Sweet fragrance of His presence in every time and place.

'TIS joy for me to wish thee the fulness of His love,
 † So strong, so good, so mindful, and gentle as a dove.
 Without this loving favour what would to us remain ?
 All earthly treasures worthless, and life spent here in vain.

O PRECIOUS thought to wish thee, the best He has to give,
 † To all who truly love Him who through His Word do live.
 The glory of His purpose, with plan so wide and deep,
 Brings hope to His beloved who will His precepts keep.

FRIEND, when these wishes reach thee, O breathe the
 prayer for me,

The echoes will arise to God in sweetest melody,
 Then heart to heart we shall respond to Heaven's glad refrain,
 Which tells of joyous life to come beyond the hour of pain !

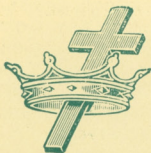
HEARKEN
O Daughter

and consider, and incline
thine ear, forget also thine own people
and thy father's house; so shall the
King greatly desire thy beauty: for He
is thy Lord: and worship thou Him:
and the daughter of Tyre shall be there
with a gift, even the rich among the
people shall entreat thy favour.

The King's daughter is all glorious
within: her clothing is of wrought gold.
She shall be brought unto the King in
raiment of needlework: the virgins her
companions that follow her shall be
brought unto Thee, with gladness and
rejoicing shall they be brought, they
shall enter into the King's palace.

Instead of thy fathers shall be thy
children, whom thou mayest make
princes in all the earth. I will make thy
name to be remembered in all genera-
tions: therefore shall the people praise
thee forever and forever.

The Call of the Bride



A royal messenger was sent
From great Jehovah's mighty throne,
On wondrous mission to the earth,
To find a bride for God's dear Son.
Armed with all power, he went his way
From the high courts of Heaven's King.
And, brooding o'er the sons of men,
A strange sweet song began to sing.

A song of love, so grand, so great,
God's love, which gave His only Son,
The dearest treasure He possessed,
To save a race, condemned, undone:
A race which had been sold in sin,
Whose father lost the right to live;
And none could save himself from death,
Nor for his brother ransom give.

He softly sang to weary ones
Who had been feeling after God,
That now the way was opened up
By sacrifice of human blood.
No more the blood of bulls and goats
Should year by year for sin atone,
The one great perfect sacrifice,
The ransom paid for every one.

In sweetest notes the song went on—
The love of Christ was now the theme:
How He left Heaven's highest joys,
That poor lost man might be redeemed,
Might be released from sin's dark reign
And be brought back from death's estate,
To travel up the grand highway
Where life, and health, and blessings wait.

WHERE perfect knowledge should be theirs,
And every joy of any worth:
When they should have, as God had planned,
Dominion o'er a perfect earth.
And then the song grew grander still,
Such words were never heard before:
That *some* should leave their human state
And up to spirit regions soar.

PAST angel and archangel plane,
Tho' that, indeed, were honour great,
Past cherubim and seraphim
To Christ's divine, immortal state.
What wonder that all Heaven's hosts
With rapture heard the matchless strain!
What wonder that earth's lowly ones
Could scarce believe that grand refrain!

AND as they trembling sought the way,
He said, "I'm sent your steps to guide
"In the same path your Master trod,
"Till He receive you as His bride."
He led them to a narrow gate
And bade them mark its colours grand:
"The snowy linen shows Christ's robe
"Of righteousness, in which you stand.

THE scarlet colour signifies
"The price to Justice has been paid,
"And sprinkled on the Mercy Seat
"His blood your peace with God has made,
"That royal purple is the sign
"That Heaven's King, with mighty power,
"Stands pledged to come to your relief
"In every dark and trying hour.

THE threads of blue, the living faith
"Which makes those promises your own;
"Come, follow me within the gate,
"I'll lead you unto holy ground."
And as they entered in the Court
The peace of God fell on their souls;
With joy they heard the tender words:
"The blood of Jesus makes thee whole."

CLOTHED in His righteousness they stood ;
His blood-bought rights on them conferred ;
Such blessed hopes faith brought to view
Their very hearts within them stirred.
Their guide now pointed out to them
A brazen altar standing near :
"There you must lay, beside your Lord,
"All earthly hopes, however dear.

"AND every restitution right
"Which would be yours in future days
"Must be for ever sacrificed
"Ere you can walk the narrow way."
With loving zeal they laid thereon
All future rights by faith possessed,
And, washing at the laver clear,
After their guide they onward pressed.

HE led them to the door, and lo !
A wondrous vision met their gaze :
A room, where sunlight never came,
And yet whose walls were all ablaze ;
They saw a golden candle stand,
A golden table piled with food,
And at the farther end, before
A vail, a golden altar stood.

IT seemed it were another world ;
The Camp and Court were left behind,
And as they tarried by the light
They there received a heavenly mind,
And former mysteries opened up,
There they rejoicing saw the plan—
Deep things they saw, which never yet
Had entered in the heart of man.

THEIR holy messenger led on
To where, on golden table spread,
Was what their souls had hungered for—
Frankincense and unleavened bread.
"Eat and grow strong," he said to them,
"For you our Lord this food prepared :
"Then pass it on to other priests,
"That they with you the feast may share."

THEY were inclined to linger here,
And think their journey almost done;
But their guide cried, "Oh, tarry not,
"But to that golden altar come:
"'Tis here you're nearest to your Lord,
"He tarries just within the veil,
"And watches you with eyes of love,
"And sends you help when foes assail."

ON to the altar then they pressed,
O'erjoyed to find their Lord was near;
They brought with them their two hands full,
Their blood-bought rights once held so dear,
And, standing by the altar fire,
They offered it as incense rare:
When it was crumbled in the flame
A sweet perfume filled all the air.

A joyful sacrifice it was,
Their faces toward the veil were turned
And their hearts' love for their dear Lord
With an unceasing fervour burned.
No holding back of any power,
Nor any grudging service given,
"Fade, fade, each earthly joy," they said,
"And nearer come, ye joys of heaven!"

"WE'VE nothing left but death and God,
"Our hearts cry out, 'How long? how long?'
"We're waiting for the welcome words
" "'Tis finished now, my child, come home.'
"We yearn to see our Bridegroom's face,
"Our pilgrim's journey long has been"—
Lo! while they prayed, their guide appeared
And said, "'Tis finished! Enter in."

WEEKLY they bowed themselves in death,
Assured that they had won the race,
And in the twinkling of an eye
They saw their Bridegroom face to face.
"Oh! my beloved!" with joy He cried,
"I long have waited for this hour;
"Ascend and share My throne with Me,
"Come! taste thy resurrection power."

AND then the grand procession formed,
Ten thousand ranks of angels bright,
And columns of Archangels grand,
In all the colours of the light;
And cherubim and seraphim,
Resplendent, led that mighty throng,
The pageantry of all the skies
Was there to greet that bridal morn.

CHRIST'S bride the place of honour held,
As onward swept that heavenly train;
Past earth, and stars, and sun and moon,
Beyond the highest spirit plane.
And as they reached the heavenly courts
The royal guide approached the throne,
And, bending low in homage, said:
"The bride of Christ has been brought home."

AND then the Son presented them
Before the Heavenly Father's face:
"These are the ones Thou gavest Me,
"Each one a miracle of grace!
"Each one for very love of me
"Laid all their earthly prospects down:
"They have been faithful unto death
"That they with Me might wear a crown."

IN tender tones the Father said:
"Thrice welcome to these Courts above,
"And to the joys prepared for you,
"Oh! royal Daughter of My love,
"Before the earth received her frame
"Thou wert a part of My great plan,
"Mine eyes have watched thine every step,
"Thou hast been graven on My hands.

"I'VE hedged thee in on every side,
"I've sent thee sun and sent thee rain,
"And even—when, thy feet have strayed—
"The rod, to bring thee back again.
"Oh, thou art precious in My sight,
"Come, royal Daughter, welcome home."
And Heaven's King in that glad hour
Proclaimed the marriage of His Son.

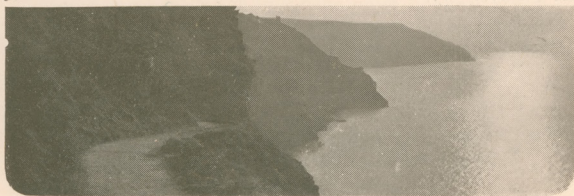


“Peace, be still!”

I STAND beside fair Galilee,
 A sudden tempest sweeps the sea,
 I see a crew, whose efforts fail
 To bring her safely through the gale.
 And One I see who seems to sleep,
 Unconscious of the rolling deep.
 “Master,” I hear the anguished cry,
 “Unless Thou savest, we must die!”
 And then I see Him as He stands,
 His loving face, His outspread hands.
 I hear His voice of “Peace, be still!”
 And waiting with my heart athrill
 See wind and waves obey His will.—*Luke 8: 22-25.*

* * * * *

THE centuries have rolled away;
 I stand beside the sea to-day.
 The winds of strife blow wild and strong,
 Whilst waves of trouble roll along,
 And through the blackness of the night
 The storm increases in its might.
 Our wisest men in vain have tried
 To stem the rising of this tide.
 But One I see who seems to sleep
 Unconscious of the raging deep.
 Ah, no! he waits to hear the cry
 “Unless Thou savest we must die!”
 By faith again I see Him stand,
 And listen to his blest command.
 Enraptured now, I know the thrill
 For lo! I hear His “Peace be still!”
 Through faith I see a newborn world,
 I see His flag of peace unfurled
 And men in homage own His sway
 Whom stormy winds and waves obey.—*Psalm 46*



The Ransom Sacrifice.

From the darkness and gloom of Calvary's hill there flows the light of hope and glory; for not only were the tragic events accompanying the cross, foreknown by God, but also the marvellous outcome. He fore-ordained and fore-knew that the whole human race would have the opportunity of looking to the Ransom Sacrifice as the only basic means of Salvation. Jesus was raised from the tomb a mighty and glorious Spirit being and He has come to rend the dark night of sin and superstition and to inaugurate the Millennial Age for the raising, instructing and blessing all peoples of earth.

1 Tim. 2: 3-6. Acts 3: 12-26. Isa. 35. Rev. 20: 6. Isa. 25: 9.



WHEN I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

SEE from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet
Or thorns compose so rich a crown?

WERE the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all.



I LIVE for those who love me,
Whose hearts are kind and true;
For the Heaven that smiles above me,
To rejoice my spirit too:
For the precious ties that bind me,
For the task by God assigned me,
For others still behind me,
And the good that I can do.

I LIVE to tell the story—
He suffered for my sake—
To emulate His glory,
And follow in His wake;
With the noblest of all ages,
Whose deeds crown sacred pages,
Who reap Salvation's wages,
And God's great volume make.

I LIVE to hold communion
With Him who is Divine:
To feel there is a union
With His dear heart and mine:
To welcome His correction,
Grow wise by calm reflection,
Increase in love's affection,
To fulfil His grand design.

I LIVE to hail that season,
By prophets long foretold,
When men shall live by reason,
And not at all by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I LIVE for those who love me,
For those who know me true:
For the Heaven that smiles above me
To rejoice my spirit too:
For the right that lacks assistance,
For the wrong that needs resistance,
For the glad approaching distance,
And the good that I can do.



My Heart's Desire

FATHER I know that all my life is portioned out for me ;
And the changes that are sure to come I do not fear to see :
But I ask Thee for a present mind intent on pleasing Thee.

I ASK Thee for a thankful love, through constant watching—wise,
To meet the glad with joyful smiles, to wipe the weeping eyes,
And a heart at leisure from itself, to soothe and sympathize.

I WOULD not have the restless will that hurries to and fro,
Seeking for some great thing to do, or secret thing to know.
I would be dealt with as a child, and guided where to go.

I ASK Thee for the daily strength, to none that ask denied ;
And a mind to blend with outward life, while keeping at Thy side :
Content to fill a little space if Thou be glorified.

Psalms 27 : 4. 37 : 4.



The Praise belongs to Him.

I KNOW if I am chosen to joint heirship with my Lord,
To reign with Him in glory, to receive that great reward :
If, after all my weaknesses, a crown for me He'll claim,
I know that choice will surely bring great glory to God's Name.

IF I had been more worthy, and my stumblings had been few,
When men gave God the glory they'd have praised my virtue, too ;
If I'd never lost a battle, or had never missed the mark,
As they talked about His goodness, mine also they'd remark.

BUT my being so deficient, in thought and word and deed,
Means He'll get all the glory—He deserves it all indeed.
When they see this weak mortal raised to such immortal heights :
What praise will rise to Him who in such nothingness delights !

I KNOW that when my Saviour did return to Heaven above,
And was crowned with wondrous glory, it did prove His Father's love.
But thinking of Christ's merit, and His sinless life of grace,
'Twas no wonder that Jehovah chose Him for such a place.

WITH me it is so different ; I have not one thing to plead
That I should be more honoured than another bruised reed ;
And truly, there's no reason to give me a mite of praise :
To Him belongs all glory for the joys which crown my days.

IF you knew all my failings, and my blemishes so vile,
And saw the loving patience my Father shows the while,
'Twould amaze you beyond measure to think He could or would
Make me an able servant who should do His people good.

BUT if to Him such praise is due because of what I am—
Because of such a weakling He has made a stronger man,
Then what will be His glory, when He's raised me higher still,
And crowned me with His choicest on top of Zion's hill ?

THAT all these years of striving find me so imperfect still,
Does not speak much to my credit nor give a happy thrill :
Where I appear as worthy, 'tis because His grace is there,
And in the praise and glory, I deserve no part, no share.

I HATE my faults and failings, and I fight them day by day,
But from self with all its weaknesses I cannot get away :
Despite this fact, He uses me—beyond is still more grace—
And hosts will tell the story—how He found for me a place.



This reputed true likeness of our LORD is said to have been taken from an emerald engraved by order of Pontius Pilate, who presented it to Tiberius Cæsar. In due course it came into the possession of a Sultan of Turkey, who parted with it as the redemption price to liberate his brother from captivity.

The Man Christ Jesus

who gave Himself a ransom for ALL, to be testified in due time.

1 Tim 2:3-6.

Description of our Lord from an ancient manuscript from Publius Lentulus, the President of Judea, to the Senate of Rome.

“**T**HERE appeared in these our days a man of great virtue named **Jesus Christ**, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of Truth: but His own disciples call Him the ‘Son of God.’ He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder may both love and fear. His hair of the colour of a chestnut full ripe, plain to His ears, whence downward it is curling and waving about His shoulders. In the midst of His head is a seam or partition in His hair after the manner of the Nazarites. His forehead smooth and His face without spot or wrinkle, beautified with a comely red. His nose and mouth so formed that nothing can be reprehended: His beard thickish, in colour like His hair, but not very long. His look innocent and mature, His eyes grey, clear and quick. In reproving He is terrible; in admonishing courteous and fair-spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body and arms, well shaped and perfect to behold. In speaking very temperate, modest and wise. A man for His singular beauty surpassing the children of men.”

Answered Prayers

"We know not what we should pray for as we ought." Rom. 8 : 26.



I PRAYED FOR POWER,
methought that I could win
His favour by many a
noble deed :—
The strength I trusted
left me quite alone ;
And in my fall I felt
my direst need :
But, in the dust, when hope
was well nigh gone,
God's own glory with brighter
splendour shone.

I PRAYED FOR LIGHT,
perchance to see beyond
All others, even friends
I held most dear :—
The sun went down,
the lesser lights grew dim,
My once glad heart was
charged with gloom and fear :
But while I sat in sorrow
wrapt in night
The face of Christ made
all my darkness bright !

I PRAYED FOR PEACE,
and dreamed of restful ease,
A slumber drugged from pain,
a hushed repose ;
Above my head the skies
grew black with storm,
And fiercer came the
onslaught of my foes ;
But while the battle raged,
and wild winds blew,
I heard His voice and
perfect peace I knew.

I THANK THEE LORD,
Thou wert too wise to heed
My feeble prayers, and
answer as I thought,
Since these rich gifts Thy
bounty hast bestowed
Have brought me more
than all I asked or sought ;
Giver of good, please
answer each request
With Thine own choosing—
BETTER THAN MY BEST !



The dove, the olive branch and the ark tell the story of love, peace, and Divine protection, which comes, in this time of trouble, to the consecrated Christian who determines to

Press Down on the Mark.

Phil. 3:13-15. 2 Tim. 4:7, 8.

PRESS down on the mark—belovèd,
Press down on the mark each day,
Let nothing that comes upon you
Have power to move or sway;
For none but the overcomer
Shall share in the joys above,
So keep at the mark, belovèd—
Press down on the mark of love.

WHEN Father sends fiery trials,
When billows around you sweep,
If doubts of His loving kindness
Might over your spirit creep,
Belovèd—press down the harder,
One purpose He has in view,
Each trial and test He sendeth
To perfect His love in you.

AT sight of your brothers' failings
Your patience may be sore tried,
But love from a heart o'erflowing
Must all imperfections hide;
And love in the form of service
Must daily be manifest,
As incense sweetly ascending,
As down on the mark you press.

THE world when it fails to win you
May hate you with cruel breath,
And hatred may take a cruel form
That only shall end in death;
But the worst they can do, belovèd,
Is to change your cross for a crown:
So while you let God's will be done—
Press down on the mark—press down.

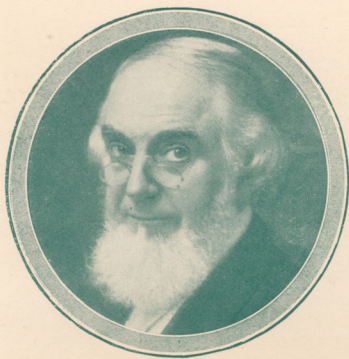


“Despised and Rejected of Men”

THIS remarkable picture shows history repeating itself. In place of the Jewish mobs with their proud religious rulers we see present-day representatives of humanity. The workman, sportsman, soldier, scientist, the smart set, the political agitator, as well as the portly self-satisfied ecclesiastic with his companion given to doctrinal disputes—all alike despise and reject the One who gave His flesh for the life of the world. John 6 : 51.

The one alone whose attention is arrested, is a nurse, who gives a startled glance at the Figure depicting her unfamiliarity with,—a bowed spirit—an anguished soul—a neglected nobleness—a broken heart !

The faithful followers of the Lord are still manifested in the person of the suffering Saviour. 1 Cor. 12 : 12-28. Eph. 1 : 4, 22, 23. 2 Tim. 2 : 12.



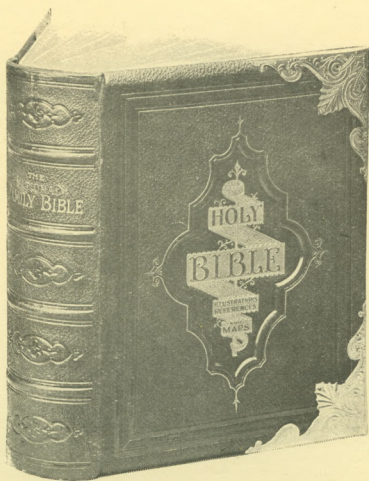
Thy Kingdom Come.

No voice can sing, no heart can frame
Nor can the memory find
A sweeter sound than Jesus' name,
The Saviour of mankind.

For nearly two thousand years the suffering, persecuted, self-sacrificing consecrated ones—faithful Pauls, ardent Peters, loving Johns, devoted Stephens, gentle Marys, and tender and generous Marthas, a long line of brave confessors of the truth—have, after fighting the good fight of faith, laid down their armour, to await their promised reward at the Master's appearing.

And now He has come! The Lord is indeed present! The time is at hand for the setting up of His Kingdom, and the exaltation and glorification of His faithful Bride. To the eye of faith He is now revealed by the prophetic lamp (2 Pet. 1 : 19); and ere the harvest is fully ended, the present joys of faith will give place to the rapturous joys of the full fruition of our hopes, when those counted worthy will all have been made like Him, and will see Him, *as He is*, face to face.—1 John 3 : 1-3.

While we thus stand, as it were, on Pisgah's heights, and view the prospect just before us, our hearts rejoice in the Lord's great plan with unspeakable joy. The grand anthem, the first note of which was sung by the angelic choir, at the birth of the infant Jesus—"Behold I bring you *good tidings* of GREAT JOY, which shall be unto *all people*"—will ere long fill heaven and earth with eternal melody, as the blessed work of salvation—restitution—progresses to its glorious culmination.



"Thy word is truth."—John 17 : 17.

Autobiography of the Bible.

I AM the oldest book in existence, having outlived the storms of thirty centuries. Men have endeavoured by every means possible to banish me from the face of the earth; they have hidden, torn, burnt, reviled and despised me, and have done to death tens of thousands of my faithful witnesses. Indeed no other book has been more bitterly hated, no other book has been more dearly cherished; no other book has been so misrepresented and misunderstood; but to-day, while many of my foes slumber in death, I still live on.

I T is not for me to speak of the conflicting creeds laid to my charge, but on behalf of the one true purpose of my Reverend Author I appeal to reason. Look at the stately trees of the forest, the living green of the meadows bespangled by a thousand lovely flowers, the singing birds that delight themselves amid the beauties of nature; the blue dome of heaven, illumined by the sun, moon and stars that space out a universe too immense for man to fathom: and know that the Creator of these things has a wise and loving purpose equally great and beautiful on behalf of man.—*Isa.* 55: 6-13.

T HERE is revealed within my covers a chain of testimony which gives evidence of a plan so broad and a design so deep as to be beyond the power of human origin. My story centres around the dear Redeemer, who "by the grace of God tasted death for every man." Based upon this atoning sacrifice, all the dead will be raised, and the whole earth made glorious with life and happiness everywhere, without a trace of sorrow, pain or death.—*Isa.* 11 : 1-9; 60 : 13. *Rev.* 21 : 1-7.

M Y message has blessed every follower of Jesus. It has inspired them with hope, encouraged them to zeal, comforted them in sorrow, strengthened them in faith till they have laid down their all in death, awaiting their grand reward. Like the crystal springs from the mountain side which flow on and on to refresh the luxuriant verdure on the plain below, so in the glad day now dawning, the waters of truth will impart its life-giving blessings to the willing and obedient of mankind, who will forever with one sweet accord, praise, love and adore my Beloved Author.—*Rev.* 5 : 8-13.



“Treasures of the Snow.”

“Hast thou entered into the treasures of the snow?
Hast thou seen the treasures of the hail, which I
(Jehovah) have reserved against the time
Of trouble, against the day of battle and war?”
—Job. 38 : 22, 23.

SNOWFLAKES, under a microscope, are seen to be a marvel of Divine handiwork. Each crystallized rain-drop—for such is snow—has a definite symmetrical design of innumerable variation—a few examples are given above.

In Scriptural usage rain symbolizes the blessing of Truth (Deut. 32 : 2. Isa. 55 : 10, 11), therefore, the variable star-like gems falling from the heavens in the form of snow, brings to mind the thousands of God-given harmonious and well-ordered illustrative incidents found in the Bible, and which incite the consecrated to faith and good works. Forceful and effective truths, as symbolized by hail, are also apparent at this time.—Dan. 12 : 4, 9, 10. Isa. 28 : 17.

It is also noteworthy that snow reflects Sunlight in its purity, and is therefore a fitting emblem of unselfishness, righteousness, goodness and such like qualities sought after by the Lord's Own (Isa. 1 : 16-19. Psa. 51 : 6, 7). Black objects, on the other hand, absorb all light, thereby picturing sin, selfishness and destruction.—Jude 11-13.



One Here and There.

OF all we meet on life's great stream
There's but one here and there,
Who treasures most the better things
Each man to self most tightly clings,
For self he toils, of self he sings,
Except one here and there.

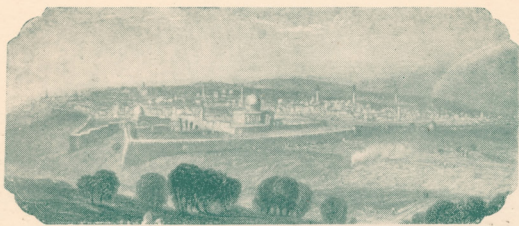
THE earth would be a darker place
But for one here and there,
Whose heart with self has not been filled,
Whose love for God has not been killed,
Whose thankful praise has not been stilled;
There's one such here and there.

AND this has been the Lord's wise will
To find one here and there,
Who, counting earthly gain but dross,
Would daily take the Christian cross
E'en at the risk of any loss;
God finds one here and there.

'TIS not the many that He seeks,
But just one here and there,
He seeks not all, but jewels fair;
For those who will His sufferings share,
And for His sake reproaches bear;
They're few—one here and there.

BUT oh! the grandeur of the work
For this one here and there!
To join in lifting up the race,
To wipe away of sin each trace,
To make of earth a perfect place,
With glory everywhere!

Luke 12 : 32. Malachi 3 : 16-17.



JERUSALEM

Birthday Remembrance.

They that trust in the LORD shall be as mount Zion, which cannot be moved, but abideth forever.—*Psalm 125.*

REMEMBERED still, in fervent prayer,
Thy name is breathed to-day!
While this another gladsome year
Falls on thy pilgrim way.
For by His sovereign gracious will
Thou hast thy great desire
To see those days, which endless praise
And deepest joys inspire.

E'EN while the earth 'mid cloud and gloom
Is bathed with sorrow's tears,
E'en though the world doth read her doom
In dark foreboding fears:
Thy portion is, to wing thy flight
Away from scenes below:
To heights above, where songs of love
And living waters flow.

THIS earth will soon be wrought anew
By Jesus' wondrous power.
Soon will His precepts, good and true,
Fall as the welcome shower.
Then will the New Jerusalem
(Thrice hail that Royal Throne!)
Bring full to birth a perfect earth
Where Truth will reign alone.

Chosen one, by His decree,
What more can now be said?
But this thy day that falls to thee
Breathes greater joys ahead!
God feed the flame that burns within,
That flame of sacred love,
Till His great light bursts on thy sight,
In realms of life above!

Desolation.

I MISS them in the morning,
When the mist is on the hill:
When no busy hum is heard
And all the land is still.
Oh, the dear familiar faces,
Oh, the void and empty spaces, and the
Longing for the voices that are still.

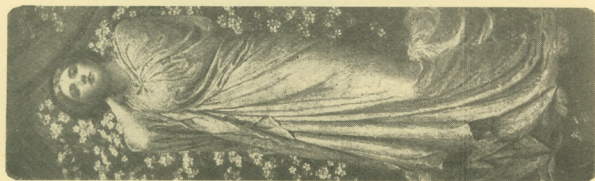
I MISS them in the evening,
By the fireside's ruddy glow:
Its light and warmth seem only
The vacant chairs to show.
My heart then fills with sorrow
For the dawning of the morrow,
Without the loving voices that are still.

WHEN I hear the joyous notes
That hail the coming Spring,
And all around the gladness
Makes wood and valley ring,
Then I miss them even more
Than I ever did before, in the
Beauty and the fragrance of the Spring.

WHEN the dreary cold and chill
Of the winter draweth nigh:
When the sobbing wind is heard,
And the pretty flowerets die,
Then I miss them most of all,
And I seem to hear the call of the
Dear and loving voices that are still.

Oh, the dear familiar faces!
Oh, the void and empty spaces, and the
Longing for the voices that are still.

Psalm 90: 3-12.



Restoration.

YOU'LL see them in the morning,
When the Sun shines o'er the hill.
The ransomed hosts returning,
For 'tis God's unchanging will

That those dear familiar faces
Will refill the empty spaces, and praise
Will grace the voices that were still.

THAT bright and happy morning
All the prophets have foretold,
A glory so entrancing,
Every eye shall then behold
When bells of joy are pealing,
And broken hearts are healing, then love
Will cheer the voices that were still.

POW, come, behold the foregleams
Of that grand stupendous day,
When weeping, sorrow, dying,
Will forever pass away.
Weep not for desolation
But rejoice in restoration, for the
Blossoms that will greet us in the Spring.

OH, sweet and joyous Spring-time!
What glories over-spread,
As health and strength and beauty
Adorn the risen dead.

Then you'll praise God most of all,
When you hear the welcome call of the
Dear and loving voices that were still.

Oh, the dear familiar faces!
Now thrice happy are the places where
Music of the voices that were still.

Ezek. 36: 33-38 Acts 3: 19-21. Isa. 35

PRAYERS FOR CHILDREN

Morning

DEAR FATHER,
hear a little child
Who offers thanks to Thee;
Through all the darkness
Thou hast kept
A watch-care over me.

O Father, keep me
through this day,
I would to Thee belong;
May love control
my little hands,

May kindness
rule my tongue.
Thy kingdom come,
Thy will be done

Upon this earth again;
Dear Father, hear my
little prayer,

For Jesus' sake. AMEN.



Matt.
18:
1-4

Evening

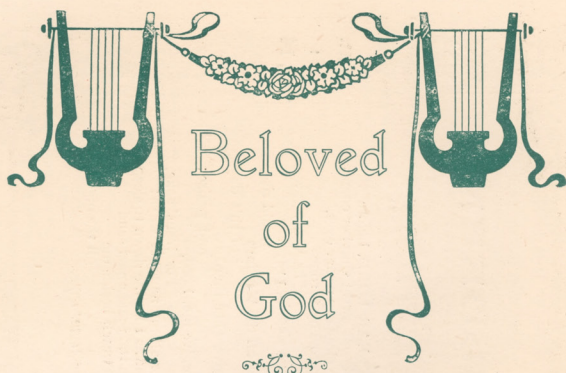
DEAR LORD, before
sweet slumber comes
To close my weary eyes,
Up to Thy throne

My voice in prayer
would rise,
For all the blessings
of this day

I give Thee thanks
and praise;
Forgive me, Lord,
For Jesus' sake,

For all my naughty ways:
And as I lay me down to sleep
Do thou and angel send
To watch beside me

For Jesus' sake. AMEN.



Eph. 1: 2-6. 1 John 3: 1, 2.
Rev. 14: 1-3. Rev. 15: 1-4.

BELOVED of God! while anthems ring
That hail the presence of our King,
The harps of God, in golden tone,
Proclaim the joys that thou shalt own.
A chosen heir with him to dwell,
For evermore his praise to swell:
And share with him, in sweet accord,
Who died for all, our precious Lord.

BELOVED and chosen: called to stand,
Enriched with faith in this dark land;
E'en though thy foes doth thee surround,
His glorious grace doth more abound.
The glad'ning song of hope and cheer
Proclaims the Presence ever near:
His loving arms around thee twine
Till in his likeness thou dost shine.

BELOVED of God! Beloved by all
Who hear the Father's gracious call.
He calls us each and all by name,
His love remaineth e'er the same.
What glories we shall soon behold!
The half has never yet been told.
O happy they who find release,
Beloved of God in perfect peace!



The Secret of His Presence.

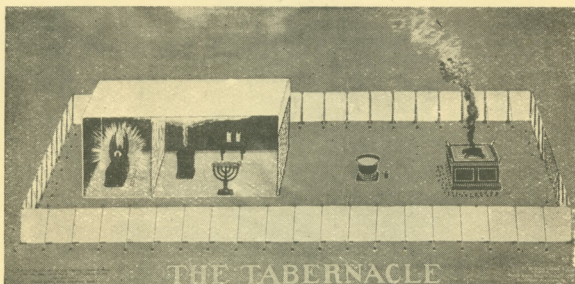
Psalms 27: 5; 91

IN the secret of His presence how my soul delights to hide :
Oh, how precious are the lessons which I learn at Jesus' side.
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the secret place I go.

WHEN my soul is faint and thirsty 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring.
And my Saviour rests beside me and we hold communion sweet :
If I tried, I could not utter what He says when thus we meet.

ONLY this I know I tell Him all my doubts and griefs and fears :
Oh, how patiently He listens, and my drooping soul He cheers.
Do you think He ne'er reproves me? What a false friend He would be
If He never, never told me of the faults which He must see.

WOULD you like to know the sweetness of the secret of the Lord ?
Go and hide beneath His shadow, this shall then be your reward,
And when'er you leave the silence of that happy meeting place,
You will bear the shining image of the Master in your face.



Tabernacle Shadows.

NOT all the blood of beasts on Jewish altars slain,
 Could give the guilty conscience peace, or wash away the stain.
 But Christ, the heavenly Lamb, takes all our sins away—
 A sacrifice of nobler name and richer blood than they.
 My soul looks back to see the burden He did bear,
 While pouring out His life for me, and sees the Ransom there.

The Tabernacle was erected under the direction of Moses in the wilderness during Israel's long journey from Egypt to Canaan. It was of Divine design and foreshadowed "good things to come." In brief it portrayed the sacrificial sufferings of Jesus and His true followers "the little flock," and the manifold glories to follow, resultant upon the satisfaction of justice.

—Ex. 25-27. Col. 2, 17. Heb. 9-10. Luke 12, 32.

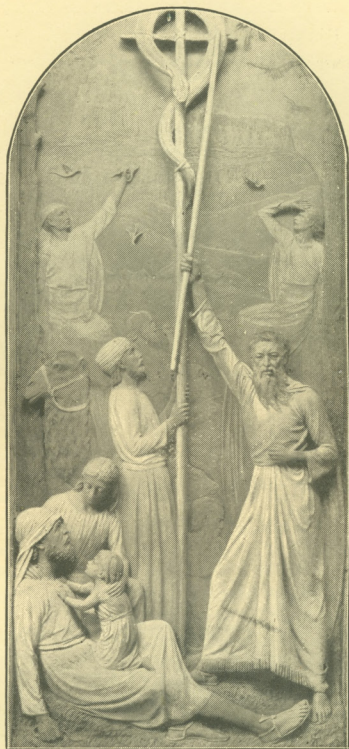
The Court was surrounded by a white linen curtain indicating that all within was sacred. Its entrance pointed out the only way from death to life, opened up by the ransom sacrifice of our Lord Jesus, as symbolized by the Altar of Sacrifice. The washing away of sin was symbolized by the Laver, situated between the Altar and the Tabernacle.—Mat. 20, 28. John 14, 6. Isa. 1, 18. Eph. 5, 25, 26.

The Holy of the Tabernacle was the first and larger of the two compartments. It depicted Jesus and His anointed followers whilst in the flesh. The Incense Altar showed the Sacrifices were of love and well pleasing to the Father. The Table of unleavened Shewbread represented their necessary food—the pure Word of Truth. The seven-branched Golden Lampstand pictured the entire Church enlightened by the Holy Spirit.—Heb. 13, 15. 1 Peter, 2, 5. Phil. 2, 16. Rev. 1, 20.

The Most Holy in dimensions was cubical. It represented the glorified Christ, as shown by the Ark of Gold. The golden Cherubim with its supernatural light portrayed Jehovah as the Life and Sustainer of the Universe.—Eph. 3, 9-11. Heb. 9, 24. 1 Sam. 4, 4. Isa. 37, 16.

Glorious results will follow the antitypical sacrifices. One picture (Lev. 9) shows that after the sacrifices, the High Priest, accompanied by Moses, went out to bless the waiting throng. When the people saw them they shouted and fell on their faces, thereby picturing the delight and reverential adoration that will result when Messiah reigns to bless all families of the earth. **This wonderful time is fast approaching.**

—Isa. 9: 6, 7. 11: 1-10. 25: 6-9.



Moses Foreshadowing Redemption

"AND as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

John 3 : 14, 15.



The Great Pyramid of Egypt is the oldest and largest building in the world. It weighs about seven million tons and towers four hundred and eighty-five feet high and is two-thirds of a mile round the base. This remarkable monument contains food for profound reflection for the scientist, historian and astronomer.

It is referred to in the Bible and is found to corroborate its testimony, thereby proving that its architect was no less inspired of God, as were Moses and David in the construction of the Tabernacle and Temple. The length of the Jewish and gospel ages are therein affirmed as well as the definite termination of Satan's empire, and the establishment of Christ's Kingdom based upon the Ransom sacrifice.

Isa. 19:19-20. Jer. 32:20.

God's Witness of Stone.

IN a dry weary land; in a wilderness lone;
In a desert of sand, is God's Witness of Stone;
So majestic the whole, and so deep its design,
It convinces the soul of a Builder Divine.

Over four thousand years, it has stood in that place,
Mid the sighs and the tears of the poor fallen race.
With its secret unknown some have gazed at this tower.
While Jehovah alone knew the depth of its power.

Now there's wonderful skill, that is seen all within;
Come! behold, if you will, the dark symbols of sin,
And then trace from "the fall" how the Lord doth atone,
Showing hope that's "for all" in this Bible of Stone.

'Tis a chart for the wise, giving signs for that day,
When mankind will arise and pursue the right way!
They'll read the glad story which before was unknown,
And God will have glory through His Witness of Stone.

Matt. 21: 42-44; Acts 4: 10-12; Eph. 2: 20-22; 1 Peter 2: 2-8.



When Jesus is King !

PRAISE to our King who is coming to reign,
 Glory to Jesus the Lamb that was slain :
 Life and salvation His empire shall bring,
 Joy to the nations—**when Jesus is King.**

OH, that will bring praise to our King,
 Praise to our King ! Praise to our King !
 Sing the glad song who to Jesus belong :
 Glory to Jesus, to Jesus our King.

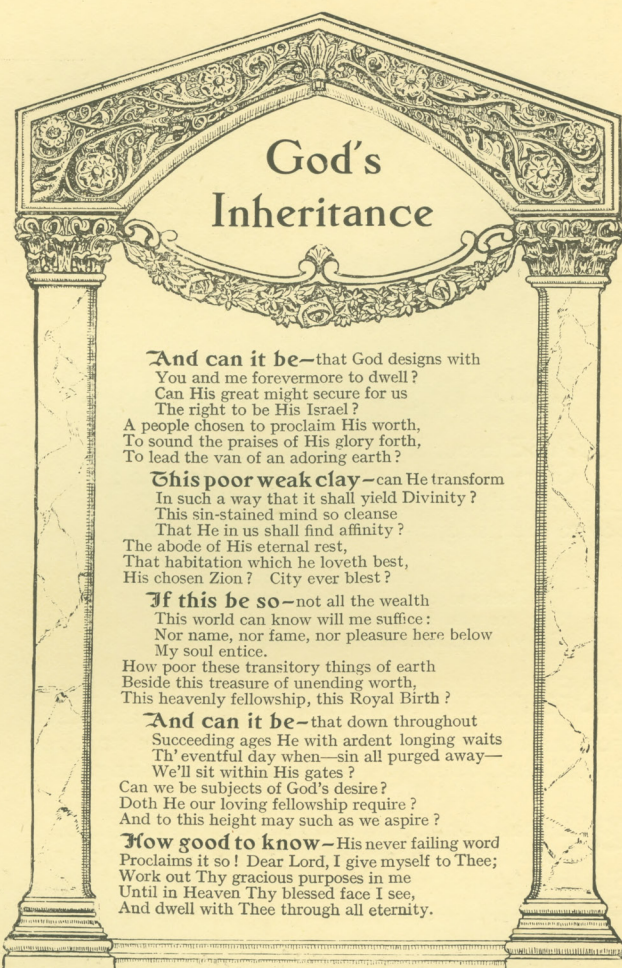
MEN shall learn right in His kingdom of Peace,
 Freedom shall flourish and wisdom increase.
 Foe shall be friend when His triumph we sing.
 Sword shall be sickle—**when Jesus is King.**

ALL shall come back who have lived long ago,
 Love like a banner shall over them flow ;
 Sin shall be conquered as light shines within,
 O hail happy day—**when Jesus is King.**

ALL men shall dwell in His marvellous light,
 Races long severed His love shall unite.
 Justice and truth from His sceptre shall spring.
 Wrong will be ended—**when Jesus is King.**

Tune—"The Glory Song."

Isa. II : 1-10.



God's Inheritance

And can it be—that God designs with
You and me forevermore to dwell?
Can His great might secure for us
The right to be His Israel?

A people chosen to proclaim His worth,
To sound the praises of His glory forth,
To lead the van of an adoring earth?

This poor weak clay—can He transform
In such a way that it shall yield Divinity?
This sin-stained mind so cleanse
That He in us shall find affinity?

The abode of His eternal rest,
That habitation which he loveth best,
His chosen Zion? City ever blest?

If this be so—not all the wealth
This world can know will me suffice:
Nor name, nor fame, nor pleasure here below
My soul entice.

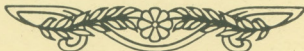
How poor these transitory things of earth
Beside this treasure of unending worth,
This heavenly fellowship, this Royal Birth?

And can it be—that down throughout
Succeeding ages He with ardent longing waits
Th' eventful day when—sin all purged away—
We'll sit within His gates?

Can we be subjects of God's desire?
Doth He our loving fellowship require?
And to this height may such as we aspire?

How good to know—His never failing word
Proclaims it so! Dear Lord, I give myself to Thee;
Work out Thy gracious purposes in me
Until in Heaven Thy blessed face I see,
And dwell with Thee through all eternity.

Eph. 1, 15-23. Psalms 132, 13, 14. Romans 8, 28-39.





“Thy Will be done!”

“Surely He hath borne our griefs
and carried our sorrows.”



"Do not be anxious about anything; but by prayer and earnest pleading, together with thanksgiving, let your requests be made known to God. Then the peace of God which transcends all our powers of thought, will guard your hearts and minds in union with Christ Jesus."

Phil. 4: 6, 7 (literal).

The Prayer of the Consecrated.

DEAR Heavenly Father, reverently, and in the name of Jesus, I approach Thy throne of grace to renew my consecration vow TO-DAY, not content with having made my consecration years ago, nor even yesterday, I renew it to-day, and present to Thee my body and all its powers, my heart and all its affections. I give to Thee willingly and gladly everything I possess to be wholly Thine to-day. I would not withhold from Thee one single thing.

"Gracious and loving Father and dear Lord Jesus, come in all your fulness into my heart and life—take full possession—and reign there supreme without a rival to-day. Dear Lord Jesus, my glorious High Priest and Head to Thy Body, the Church, continue to offer me to-day upon God's Holy Altar of sacrifice, and until the sacrifice is completed in death."



Overcoming

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.—Rev. 3 : 5.

WHEN wrongs are thrust upon you, and things look dark and drear,
You ponder o'er the future with a strange foreboding fear:
Just pierce the clouds of heaven, true faith will surely bring
Its rays of welcome sunshine from the presence of the King.
James 1 : 2-4. Matt. 7 : 7-11.

WHEN discouragement appals you, your cry is "What's the use?"
Your heart is heavy laden, and faith's hold is weak and loose:—
Just grip a little tighter, and a little tighter still,
Refuse to be a weakling when you have a mind and will.
1 Peter 1 : 13. Eph. 6 : 10-18.

WHEN suddenly some secret foe would claim you for a prey,
And fierce becomes its dread approach, it fills you with dismay:
Just wing your flight to Jesus, for with Him alone is rest,
He'll show the way to conquer, and grant you your request.
Psalm 19 : 12-14. Matt. 11 : 28-30

WHEN loneliness steals o'er you and "a coldness chills the air,"
"Alo-f" seem friends and "distant," "I'm forsaken," you declare:—
Then clasp that Friend the closer, the faithful saving Friend,
For everyone who's trusting He loves them to the end.
John 13 : 1. Psalm 125 : 1-2.

WHEN you would take it easy—you slacken in the race;
Unmindful of that wondrous goal—immortal—by His grace:
Then remember the good Master and all who've gone before,
With zeal and loving ardour, seek life forevermore.
Heb. 12 : 1-3. 1 Cor. 15 : 57-58.

WHEN disappointment foils you, and what you thought was best
Doth fade away as daylight when the sun sinks in the west:—
Then tread the paths of wisdom, where riches real and true
Are waiting to be gathered—the treasures great for you!
Prov. 2 : 1-11. James 3 : 17.

WHEN wisdom's pearls are gathered, rare gems which beautify,
Then praise the LORD of heaven, who heard your feeble cry,
And send them hither, thither; there are others in distress—
If you would live forever, then you must live to bless.
2 Cor. 9 : 6-15. 1 John 2 : 17.



Drop
a
Pebble
in the
Water !

DROP a pebble in the water, just a splash and it is gone—
But there're half a hundred ripples, circling on and on and on,
They are spreading, spreading, spreading, and the ripples rise and fall,
While the music of their swelling brings a thought for one and all;
As you watch the waves of water as they widen round and round
Think how simple were their starting—just a pebble from the ground !

DROP an unkind word or careless, in a second it is gone—
But there're half a hundred ripples, circling on and on and on,
They are spreading, ever spreading, from the centre as they go,
And there's not a way to stop them once you've started them to flow ;
And perhaps in some sad heart a mighty wave of tears you've stirred ;
And disturbed a life once happy—when you've dropped that unkind
word.

DROP a word of cheer and kindness, in a moment it is gone—
But there're half a hundred ripples, circling on and on and on,
Bearing songs of hope and gladness on each buoyant, joyous wave,
Till you'd not believe the volume from the little thought you gave ;
And you've rolled a wave of comfort whose sweet music may be heard
Circling miles and miles around you—just by dropping that kind word !

The Two Words

ONE day a harsh word rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart,
It pierced a fond and loving heart ;
It turned a friend into a foe,
And everywhere brought pain and woe.

A KIND word followed it one day :
Flew swiftly on its blessed way,
It healed the wound, it soothed the pain,
And friends of old were friends again :
It made the hate and anger cease,
And everywhere brought joy and peace.

AND yet the harsh word left a trace,
The kind word could not quite efface ;
For though the heart its love regained.
It bore a scar that long remained.
Friends could forgive, but not forget,
Or lose the sense of keen regret.

OH ! if we could but learn to know,
How swift and sure our words can go—
How we would weigh with utmost care
Each thought before it sought the air ;
And speak those words which move in love,
Like white-winged messengers above.

Matt. 12 : 33-37. James 3 : 2-13.
Proverbs 18 : 21.





The Golden Age.

CLOSE your eyes for a moment to the scenes of misery and woe, degradation and sorrow, that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth! Not a stain of sin mars the harmony and peace of a perfect society: not a bitter thought, not an unkind look or word. Love welling up from every heart meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache, nor a pain, nor any evidence of decay—not even the fear of such things.

Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.

Isa. 25, 6-9; Ezek. 36, 33-38; Isa. 35; Rev. 21, 1-7; Rev. 22, 1-5.



“And a little child shall lead them.”

‘AND a little child shall lead them,’—
O blessed, blessed time,
The song of peace will never cease,
The joyful bells will chime;
And angel choirs again will sing,
Proclaiming Jesu’s reign—
‘Glory to God on high! Goodwill!
And peace on earth again.’

‘AND a little child shall lead them,’
The fierce, the proud, the strong,
Will learn to rule in heaven’s school,
Their hearts away from wrong;
And love shall be the leading theme
The universe to sway,
And perfect teachers will control
And guide them in the way.

‘AND a little child shall lead them,’
The dread and pomp of war,
The captive’s groan, the angry tone,
The battle’s awful roar—
No more disturbs the harmony
Of earth’s desired repose;
The wilderness and desert place
Shall blossom as a rose.

‘AND a little child shall lead them,’
The meek, the good, the kind,
Will see the birth of glad some earth,
And sweet enjoyment find.
Then age to age will pass along
While praise will flow above
To Him who came and died for all
To prove His wondrous love.



Asleep in Jesus.

Blessed God, Thy love and mercy, oh, how great! that Thou should'st hide my loved one in the grave until Thy wrath be overpast!—Ah, yes, dear heart, sleep well, sleep well, no dreams disturb thy deep repose.

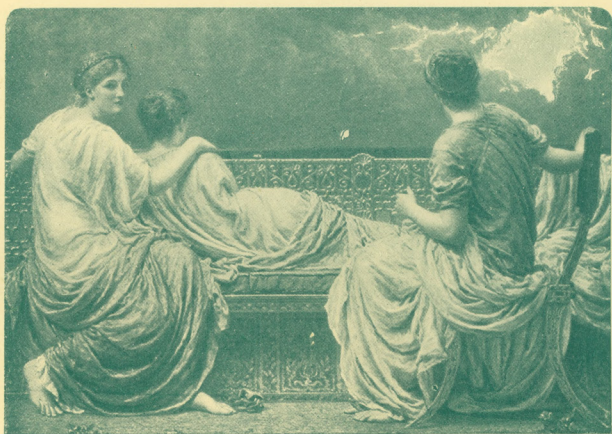
“Asleep in Jesus.” Undisturbed, the while earth's breast is rent by “Armageddon's” strife, and all creation travails in the pangs that must precede her glorious “second birth.” Sleep well beneath His overshadowing wings.

Sleep well, sleep well, until His Kingdom comes. “The ransomed of the Lord shall then return,” and He shall bid thee waken out of sleep. A highway shall be there, a way of life, and thou, dear heart, with joy shalt walk thereon, up, up, until perfection's goal is won, when there shall be no pain, nor any death, when God's dear hand shall wipe all tears away. In this blest hope I lay thee down to rest. Good night, dear heart, 'twill not be long.

Sleep well!

¹ Thes. 4 : 13-14; Isa. 35 : 10.

^{**} The ransomed of the Lord shall return.**



Somewhere the Light is Shining.

Somewhere the light is shining,
 Somewhere 'tis always day,
 Cease then thy soul's repining
 From darkness turn away.
 Lift up thy face to heaven,
 Where gleams of glory bright
 Pierce through the night clouds riven,
 Flooding thine eyes with light.

Somewhere there are no shadows, somewhere there is no night,
 Somewhere there is no blindness, somewhere 'tis always light,
 After life's span of sorrow, after the darksome way,
 There'll be a glad to-morrow, there'll be life's perfect day.

Somewhere the cooling zephyrs
 Fan fevered careworn brow;
 Somewhere delicious fragrance
 Floats from the blooming bough.
 Somewhere no storms are raging,
 Somewhere there's sweet relief,
 Somewhere no tears are falling,
 Somewhere there is no grief.

Somewhere the light we long for
 Conquers the cloud and gloom,
 Until the life we pray for
 Penetrates e'en the tomb.
 Faint not because the darkness
 Now settles dense and drear,
 Beyond the clouds is sunshine:
 Scale them and do not fear.

Isa. 60: 18-21.



Christmas Bells



CHRISTMAS BELLS, ye ring and
ring ! I hear your music pealing.
To me there's mockery in the tones
That on the air are stealing.
For peace is but an empty name ;
Good will—ah, who can find it ?

For selfish greed stalks through the earth and misery walks behind it.

O Christmas Bells ! what other sounds now fill the earth with sighing !
The earth brings forth enough for all, yet men for bread are crying.
Though they are given Christmas cheer, and told to banish sorrow,
Their mournful eyes behold with fear the spectre of to-morrow.

And round the world is heard the sound of busy hammers ringing ;
And hands are moulding guns for war while lips of peace are crying.
Gigantic vessels sail the seas with weapons forged for killing ;
And hearts that should with love o'erflow, hate's vengeful tide is filling.

O bells the curse is over all, and Adam's children languish ;
For back at Eden's gate began six thousand years of anguish.
God's wrath has rested on the race ; its marks are all about us. [us !
Go search throughout the whole wide earth, and see what sin has brought

On every side disease holds sway ; hear now the captive's moaning.
The curse of sin is on the race, the whole creation's groaning.
Vice crime and evil prey on man ; and death fills up the measure.
The bells toll o'er ten billion graves. How can they tell of pleasure ?

Peal out, peal out the heaven'y joys that breathe a glad to-morrow ;
Ring out the message God has given—how he will banish sorrow.
Tell earth the song the angels sang full soon will have fulfilling ;
That God shall give eternal joy to every soul that's willing.

Tell out, O bells, their long-lost dead shall arise from Death's dark prison !
Tell them the earth will be renewed because the Lord is risen !
He holds the keys of death and hell ; His powers shall wake the sleeping
And raise them up to perfect life, and end earth's night of weeping.

The King's Ring.

ONCE in Persia, reigned a King, who, upon his signet-ring, graved a maxim, strange and wise; which, when held before his eyes, gave him counsel at a glance, fir for every change or chance: solemn words, and these are they—"Even this will pass away."

TRAINS of camels, through the sand, brought him gems from Samarcand; fleets of galleys, o'er the seas, brought him pearls to rival these: but he counted little gain, treasures of the mine or main; "What is wealth?" the King would say,—"even this will pass away."

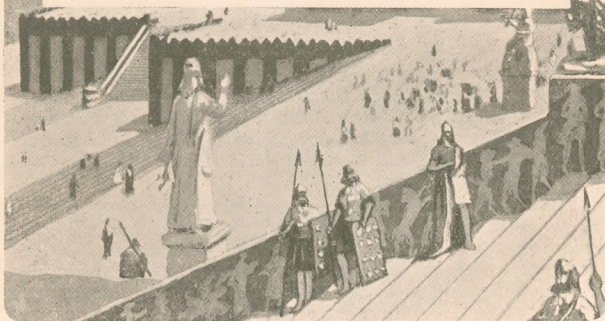
'MID the pleasures of his court, at the zenith of their sport, when the palms of all his guests burned with clapping at his jests; seated 'midst the figs and wine, said the King: "Ah, friends of mine, pleasure comes, but not to stay—even this will pass away."

WOMAN, fairest ever seen, was the bride he crowned as queen. To the bridal altar led, whispering to his soul, he said: "Though no monarch ever pressed, fairer woman to his breast, flesh is born but to decay—even this will pass away."

FIGHTING on a furious field, once a jav'lin pierced his shield: soldiers, with a loud lament, bore him, bleeding, to his tent. Groaning from his tortured side, "Pain is hard to bear," he cried, "but, with patience day by day,—even this will pass away."

TOWERING in a public square, forty cubits in the air, stood his statue carved in stone, and the King, disguised, unknown, gazed upon his sculptured name, and he pondered, "What is fame? Fame is like a fleeting day—even this will pass away."

STRUCK with palsy, weak and old, lying on his couch of gold, said he, with his dying breath, "Life is done! but what is Death?" Then, as answer to the King, fell a sunbeam on his ring, showing, by a heavenly ray—"Even this will pass away."



1 Cor. 15: 26. Rev. 21: 1-7.



HAIL to the Lord's Anointed, Jehovah's blessed Son !
 Hail in the time appointed, His reign on earth begun !
 He comes to break oppression, to set the captives free,
 To take away transgression, and rule in equity.

Christ's entry into Jerusalem.

THIS occurred about six days before the Crucifixion. The people, mindful of his wonderful works and words of wisdom, had determined to make Jesus their king, and it was as such that our Lord rode triumphantly into Jerusalem.

The people strewed their garments and palm branches in the way, shouting with joy—"Hosanna to the Son of David: blessed is he that cometh in the name of Jehovah !"

The jealous and proud Pharisees were incensed at this, and urged our Lord to rebuke the people, but he replied that a prophecy was being fulfilled which ran—"Shout, O daughter of Jerusalem; behold thy king cometh unto thee; He is just and having salvation." Therefore, if these should hold their peace the very stones would immediately cry out.

Nearly two thousand years have passed since this event, and we are living at a time when many prophecies are being fulfilled, all evidencing the fact that our risen Lord is overturning the old order of ignorance and superstition, and is setting up His glorious earthly Kingdom as indicated by the general increase of knowledge and travel, and world-wide cry for a substantial orderly government. Christ's Millennial Reign will entirely eclipse every human ideal in the way of impartial justice, goodness, grandeur and righteous dealing which will be meted out to all peoples of earth as they are raised from the dead:—to this end Christ died and rose again.

1 Cor. 15: 16-26. 1 Tim. 2: 3-6. Dan. 12: 4, 10. Hag. 2: 7.
 Zeph. 3: 8, 9. 1 Thes. 5: 1-5. Rev. 21: 1-7.



“From Glory unto Glory.”

2 Cor. 3: 18.

“FROM glory unto glory!” Be this our joyous song,
As on the narrow way to life we bravely march along.
“From glory unto glory!” O word of stirring cheer,
As dawns with solemn brightness another gladsome year.

“FROM glory unto glory!” By faith we see our King:
We own His matchless beauty, as triumphantly we sing
Of wonderful fulfilments, of treasures new and old,
Of shining crowning summits, we now shall soon behold!

OUR harp-notes shall be sweeter, our trumpet tones more clear,
Our anthems ring so grandly that all the world shall hear!
Oh royal be our music, for who hath cause to sing
Like the chorus of redeemed ones, children of the King?

“FROM glory unto glory!” Though tribulations fall,
It cannot touch our treasure when God is all in all:
Whatever lies before us there can be nought to fear,
For what are pain and sorrows when Jesus Christ is near?

“FROM glory unto glory!” Without a shade of care,
Because the Lord is with us, He will our sorrows share.
He'll never, never leave us, He'll bless us on our way,
O splendour of this promise unto the perfect day!

“FROM glory unto glory!” Our fellow-travellers still
Are gathering on the journey! The glad exultant thrill
Of bright instinctive union, more frequent and more sweet,
Now freely flows from heart to heart in true and tender beat.

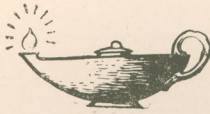
NOW onward, ever onward, from strength to strength we go,
While faith and grace abundantly shall from his fulness flow
To glory's full fruition, from glory's foretaste here,
Until His glory's presence crown this our happiest year!



"Your Father knoweth what things ye have need of, before ye ask Him." Matthew 6 : 8.

Absolutely tender ! absolutely true !
Understanding all things, understanding you !
Infinitely loving—exquisitely near—
This is God our Father, what have we to fear ?

Jer. 9 : 23, 24.



The Vow Hymn.

HEAVENLY Father, I adore Thee!
Hallowed be Thy holy name;
Mighty angels bow before Thee,
Should not mortals do the same?
May Thy rule of love control me,
And Thy will in me be done;
Hear the vow I make before Thee,
In the name of Christ, Thy Son.

DAILY will I pray, remember
All Thy servants, dearest Lord,
Those who labour as one family,
To dispense Thy precious word.
Those who lonely go as Pilgrims,
Those who travel two by two,
Those who volunteer to scatter
Golden gems, like morning dew.

OVER my thoughts and words and actions
I a closer watch will keep,
That I may be used more freely
In the feeding of Thy sheep.
Oh, I want Thy word to cleanse me,
By its power to set me free,
From all fleshy imperfections,
And to make me more like Thee.

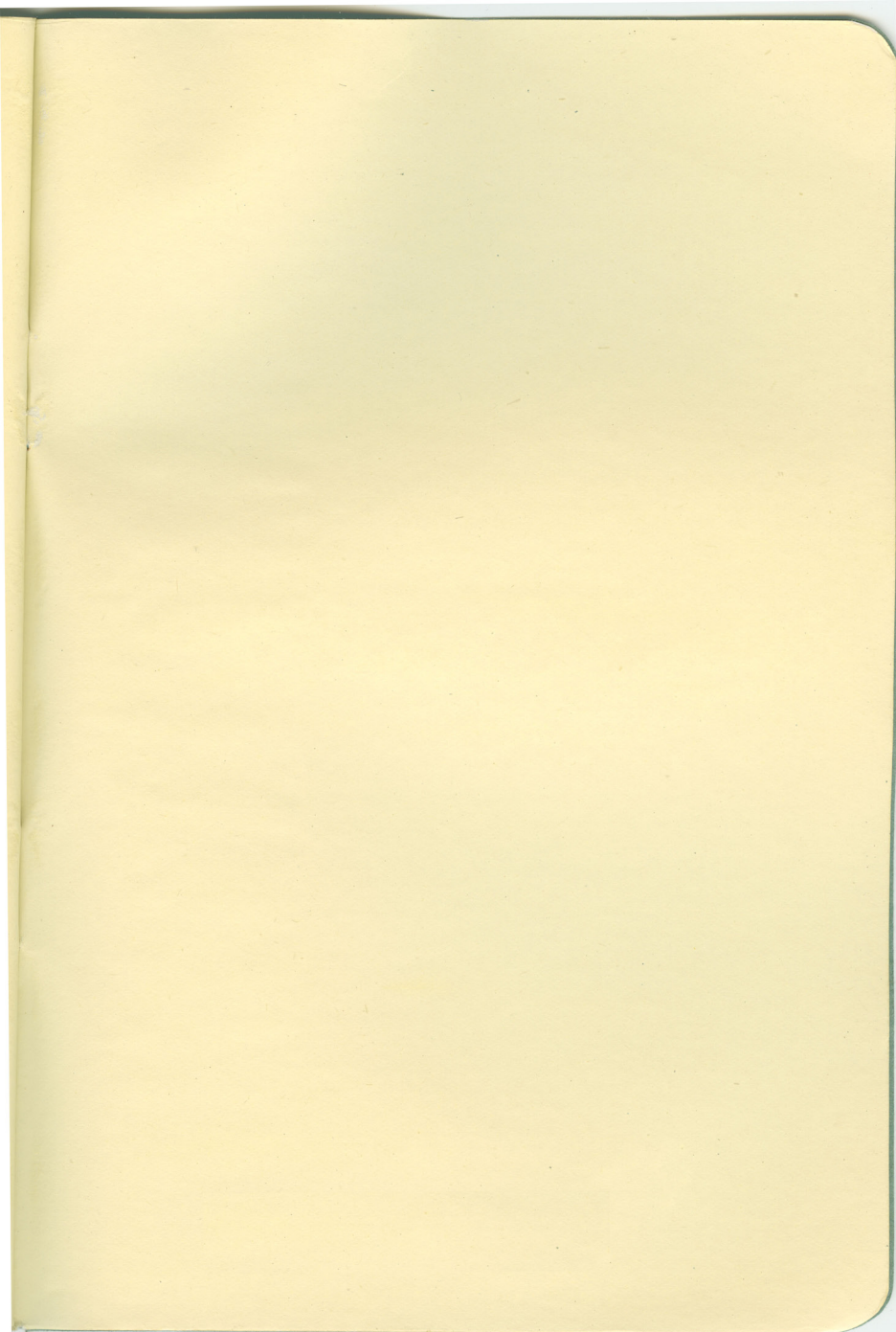
LORD, I know the powers of evil
Are increasing every day;
Trying to ensnare and hinder
Those who walk the narrow way.
Never will I listen to them;
Lord, I fear their subtle power,
From their every snare protect me,
Help me, keep me, every hour.

LORD, in all my daily dealings,
Toward my brethren in the Truth,
I will not by word or action
Do what Thou wouldst not approve.
Purity shall mark my conduct;
Chaste in thought and word I'll be,
That the image of my Master
May be perfected in me.

LORD, this vow that I have taken
I could never keep alone.
When I think of self, I tremble;
When I look to Thee, I'm strong.
Leaning on Thee in my weakness,
Trusting Thee for promised grace,
I will take this vow and keep it
Till I see Thee face to face.

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GOD'S PRECIOUS JEWELS

by FREDERICK LARDENT

Author of

“The Hidden Meaning of Bible Colours”

“An Instrument of Ten Strings” etc.

Foreword.

God compares His people to quite a variety of earthly objects which serve to lend a lively interest to various truths. He likens them to trees, as the tall palm and the stately cedar; and to lovely flowers, as the lily and the rose. Again they are likened to stars and the light of the sun. Likewise to doves, to portray their spirit of innocence; also to gentle lambs and even to lions to show courage and boldness. Eagles, too, are mentioned to picture far-sightedness and heavenly dwelling places.

When God compares His people to jewels, the similitude becomes worthy of special consideration. Their preciousness, value and beauty make them most apt in their symbolism. Goodly gems have been appropriately termed the “blossoms of the rock” and the “flowers of the caves and torrent-beds.” Their diverse properties well picture the many excellent qualities and characteristics of the Church of the Firstborn.

My brother has sought, in a very beautiful and effective way, to uncover many glorious truths embodied under this figure. A consideration of this sublime theme has deepened my desire to attain unto all that the gracious Heavenly Father desires to see in me. It is my hearty-felt wish that this worthy publication may be scattered far and wide, and stir similarly the hearts of all the precious Sons of Zion.

Yours by Divine Grace,
Joseph C Lardent.

CHAPTER ONE

“They shall be Mine.”



THE jewellers of the East have been among the *greatest* travellers of the world. They have journeyed even to the remotest lands to secure, if possible, the finest stones, It has sometimes happened that they have come across a gem so valuable and costly, that they have sold all their possessions to secure it.

Our Master used this to illustrate a great truth. He said that “the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it” (Matt. 13:45,46) The analogy becomes remarkable in the light of the Divine purposes. Before Jesus came to earth, He beheld the world a desolate region on account of sin. He reviewed, however the possibilities.

While the image of God in man had become blurred, He foreknew the results under wise treatment. From crude flinty material, the human race might again reflect the manifold beauties of the light and love of their Maker which were lost in Adam. In due course the Father opened up to His mental vision “the pearl of great price,” in other words, the elect ! Chosen from men and women, there were some capable, under given circumstances, of more expressly reflecting the loveliness of the Divine character. Impelled with these thoughts, our Master emptied Himself of His pre-human glory and became a perfect being according to the flesh, and this He “gave for the life of the world” (John 6:51).

At His resurrection He had the value with which He could purchase the “field” and all that it contained. His first request was for His church. “He appeared in the presence of God for us” (Heb. 9:24).

“The Bride of the Lamb.”

The apostle uses the picture of the marriage tie to bear upon this teaching. “Husbands, love your wives, even as Christ also loved the church and gave Himself for it: that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish. This is a great mystery: I speak concerning Christ and the church” (Eph. 5:25-32).

The writer of a well-known hymn tells of this sublime relationship. thus —

*The Church's one Foundation
Is Jesus Christ, her Lord.
She is His new creation,
By water and the Word.
From Heaven He came and sought her.
To be His holy bride.
With His own blood He bought her.
And for her life He died.*

“They shall be Mine.”

The great Creator of the universe and the Father of the Lord Jesus Christ is intensely interested in His elect.

“For the LORD hath chosen Zion; He hath desired it for His habitation. This is My rest for ever; here will I dwell; for I have desired it” (Psalm 132:13,14). For well-nigh two thousand years He has been watching and waiting for His precious jewels. He declares: “Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God” (Isaiah 62:3). The prospective heirs, in turn, become fully aware of the great love of the Father, and prophetically their words, are as follows: “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” (Isaiah 61:10).

The prophet speaks of a time when this precious jewel class will be all gathered together in one. That this time is fast approaching there can be no doubt, for there are hundreds of prophecies co-ordinating in fulfilment. Harken to the voice of the Lord; “Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him” (Mal. 3:16, 17).

The word “jewels” in this text is from the Hebrew *segullah*, elsewhere translated “peculiar” or “special treasure.” Here is another passage where the word recurs: “Now therefore, if ye will obey My voice indeed, and keep My commandments, then ye shall be a peculiar treasure (*segullah*) unto Me above all people for all the earth is Mine.” (Exodus 19:5).

History reveals that the children of Israel did not hearken unto the voice of the Lord. Their wayward tendencies became more and more pronounced. In the course of time the Messiah came among them, who “spake as never man spake.” Nevertheless, He was despised, rejected and ultimately crucified as a malefactor. Thus Israel clearly demonstrated that, as a people, they had neither the faith nor inclination to become the special-treasure of the Lord. For this reason God turned to the Gentiles “to take out of them a people for His name.” (Acts 15:14). Thus the redeemed have arisen “out of every kindred and tongue, and people and nation,” for the Lord is no respecter of person, nationality or sex, but He is of character. The character attainments of His chosen, through the power of God, become superb, wonderful and glorious! For this reason they are spoken of as jewels.



The Breastplate of Judgment.

To lend a pleasing emphasis to the symbolism, the Lord commanded twelve different precious stones, embedded in gold, to form the breastplate of the High Priest of Israel (Exodus 28). It covered the heart to betoken the love and affectionate trust that Jesus, our great High Priest, possesses for His followers.

There is a little mystery attached to this breastplate. In some way, as yet unknown, it expressed the judgment of God. This is indicated by the words, “And thou shalt put in the breastplate of judgment the Urim amid Thummim (lights and perfections), and they shall be upon Aaron’s heart when he goeth in before the Lord and, and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.” (Exodus 28:30). The suggestion of something supernatural is borne out by an incident in the life of King Saul. He one time sought the counsel of a witch at Endor, because “the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.” (1 Sam. 28:6).

Thus the future judgment of saints was foreshadowed. Arrayed in light and perfection, the symbolic jewels will, as members of the Royal Priesthood, judge the whole world of mankind. “Do ye not know that the saints shall judge the world?” (1 Cor. 6:2). This judgment was early foretold through the mouth of Enoch, the seventh from Adam, who declared that “the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds.” (Jude 14,15).

Some fear the judgment day as though it were an unending catastrophe! Read, however, the joyous song of David, which comes floating down the stream of time in sweet melody: “Let the heavens be glad, and let the fields rejoice and all that is therein. Then shall the trees of the wood sing out at the presence of the LORD, because He cometh to judge the earth. O give thanks unto the Lord, for He is good, for His mercy endureth for ever. (1 Chron. 16:31-33). The judgment day, therefore, is a time to be desired. “For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory” (Hag. 2:7,8).

CHAPTER TWO.

The Ruby.

JEWELS not only represent the elect of God, but they serve to remind us of the basic teachings of the Bible. This is borne out by a consideration of the first stone of the Breastplate of Judgment, which is mentioned in Exodus 28:17 under the term of Sardius. The margin renders this Ruby, which is evidently a better rendering. The original word is *odem*, which means blood-red, and the letters are similar to that of Adam, which signifies “taken out of red earth.” This physical make-up is corroborated by science, which proves that the human body is composed of the elements of earth and air. Thus we observe the solemn truth of the sentence passed upon our first parent; “In the sweat of thy face thou shalt eat bread, till thou return unto the ground, for out of it thou wast taken: for dust thou art, and unto dust shalt thou return.” (Gen. 3:19).

An Amazing Symbolism.

An analysis of the ruby reveals the astonishing discovery that it is red earth or clay in crystallised form. Its very colouring matter is the same as that which gives blood its hue, namely, oxide of iron. For this reason the ruby has been called “petrified blood.” The test of a perfect ruby is when it compares most favourably to the fresh blood of a pigeon dropped upon a sheet of white paper.

With these facts before us, what an amazing symbolism is indicated by this precious gem! Adam was the bright jewel of all natural creation, but on account of sin, he gradually lost his glory and lustre. Then, Jesus came to take the sinner’s place. His blood was precious because He knew no sin and, in virtue of His great sacrifice, He becomes the world’s High Priest (Heb. 5:1). In this sense, therefore, Jesus Christ is a jewel so exceedingly precious that it is destined to attract the attention of every eye. This is suggested in Rev. 4:3. “And He that sat was to look upon like a jasper and a sardine stone (ruby): and there was a rainbow about the throne in sight like unto an emerald.”

The preciousness of the blood of Jesus is likewise suggested by the intrinsic value of the ruby itself. For instance, a stone of sixteen grains is worth 400 guineas (\$2,000). The most brilliant diamond of like weight would cost about half that sum.

Reuben.

There is still another important feature relative to this first jewel of the breastplate. Upon it was engraved the name of Reuben, the eldest son of Jacob. Among the Hebrews the eldest son was, in the absence of the father, the representative of the family. To him would all the household look for guidance and judgment. Thus again Jesus the Anointed is brought definitely to mind as the representative of the Heavenly Father and “the beginning of the creation of God.” (Rev. 3:14). To Him will all mankind look for guidance and judgment when “the government will be upon His shoulders.” (Isaiah 9:6,7).

Imitation Rubies.

Rubies can be so cleverly imitated by artificial methods that they bear a great similarity to real stones. The microscope, however, reveals in the manufactured article the presence of bubbles and striæ. This reminds us of our Master’s warning of “false Christs who shall deceive many.” (Matt. 24:5). The Lord grants His true followers the power of perception through the Holy Spirit of truth; thus they can discern the character “of Him who was holy, harmless, undefiled and separate from sinners” (Heb. 7:26).

There are many gems upon this earth which have strange histories attached to them. It would not surprise us if these have not been overruled by the Most High to teach some great lesson. For instance, there is a valuable ruby in the crown of English royalty valued at £10,000. In the seventeenth century some robbers, led by a certain Colonel Blood, determined to steal it. They actually overpowered the guard of the jewel-room in the Tower of London and seized the crown. The thieves were overtaken at Tower Hill, where a soldier wrenched the crown from the grasp of Blood. Then a strange thing happened – some stones, including the valuable ruby – fell into the mire and were lost. Not even a diligent search could discover the whereabouts of this most precious gem. Some days later, however, it was found by an old woman who was sweeping the crossing.

This brings to mind our Ruby – the precious blood of Jesus – which we must guard with jealous care. We need to be fortified by a growing appreciation, love and esteem of truths which center around the Ransom Sacrifice, particularly those concerning our vital union with the Lord. We are warned of the serious consequences of “treading under foot the Son of God.” (Heb. 10:29)

CHAPTER THREE.

Stones of fair Colours.

REFERRING to His future spiritual new Jerusalem, the Lord has stated, “Behold I will lay thy stones with fair colours, and lay thy foundations with sapphires” (Isaiah 54:11). The differing stones of the Breastplate indicate that pleasing variation existing among the members of the little flock. Variations are apparent everywhere in creation. Even the designs noted in snowflakes, when magnified, reveal a marvelous difference one to another, though all are perfect in geometrical arrangement. This lends an unending charm and interest to the universe, and portrays the mind of the Omnipotent illumined with sublime greatness and grandeur. “All Thy works shall praise Thee, O Lord !” (Psalm 145).

The differing stones are due to differing materials and processes of formation. The elect are not all called upon to pass through precisely the same experiences. It is a trial of faith, but those trials vary according to the make-up of the individual. Nevertheless there is a relationship which the apostle likens to the members of a human body (1 Cor. 12). They co-ordinate, and are perfect and entire, wanting nothing.

Following the ruby, there are other stones as follows:-

Topaz.

There is no reason to think otherwise, but that the Topaz has been correctly named as the second in the Breastplate. The finest oriental gems remind one of the sun. Strabo describes it as transparent and shining with a golden light. Ruskin speaks of it as “symbolic of the sun, like a strong man running his race rejoicing, standing between light and darkness and representing all good work.” Its symbolism is heightened as we learn that the topaz is strongly electrical in its nature, whether created by heat or by friction. This distinguishes it from other stones bearing a similar appearance.

With our attention turned to the sun, we fleetingly remember the sun-worshippers who looked to the object rather than the living and intelligent Source of creation. While fully admitting the marvelous potentialities of the burning orb, and realising that, if the earth was suddenly deprived of its influence, everything breathing would cease to exist, yet we view it merely in the light of symbolism – “Our God is a sun and shield, the LORD will give grace and glory: no good thing will He withhold from them that walk uprightly” (Psa. 84:11).

The intrinsic magnetic powers of the topaz suggest the attraction which God's precious jewels possess for Himself.

Even among the jewel class there are some who more expressly manifest an intense desire to be like Him (1 John 3:2). In the words of the beautiful hymn they sing fervently and prayerfully —

*Sun of my soul, my Father dear,
I know no night when Thou art near.
O! may no earth-born cloud arise
To hide Thee from Thy servant's eyes.*

Carbuncle.

The third stone of the Breastplate was the Carbuncle. This is noted for its deep purplish-red colour mingled with scarlet. The word carbuncle signifies "burning coal," given on account of its fiery appearance! The Hebrew word *Bareketh* means "flashing," and is derived from *barak*, "lightning." Its Greek equivalent is *keraunos*, which means "thunder stone." It is positively electric by friction, and affects the magnetic needle.

From its general description it brings to mind the fiery judgment of the Lord, which burns against all injustice and unrighteousness: "The Lord also thundered in the heavens, and the Highest gave His voice; hail-stones and coals of fire – He shot out lightnings and discomfited them." (Psalm 18:13, 14).

God is tender, gracious and merciful! His loving-kindness is a precious thing to experience! If – how much is implied by that little word! – one is pursuing an evil course, then soon or late, He will meet with the fiery indignation of the Most High – for "our God is a consuming fire." (Heb.12:29).

Our glorified Lord Jesus, the Representative of the Father, is in possession of the same disposition. He is the "Faithful and True, and in righteousness He doth make war. His eyes are a flame of fire." (Rev.19:11,12). The saints of God partake of this same spirit. In evidence, we recall Peter, James and John, whom our Lord called Boanerges, meaning "The sons of thunder." Under the direction of their Captain they will bring to ashes those things which are in the way of the glorious kingdom of peace. This means the complete overthrow of sin and all unrighteousness.

Emerald.

The fourth stone was the Emerald, the beautiful grass-green of which is well known. It was at one time supposed that the colour was due to a mineral oxide, but an authority gives, as his conviction, that it is produced by an organic substance termed *Chlorophyll*. In support of this thought, the stone loses its colour when subjected to heat, while those tinted by mineral oxides remain unaffected. The remarkable thing is that Chlorophyll is the life-giving green sap of plants, and for this reason it becomes a striking emblem of eternal life. The emerald is indeed a wonderful symbol, for, unlike the green leaf which fades through time and exposure, it tenaciously holds its life-giving product in possession.

Our Master said, "For as the Father hath life in Himself, so hath He given the Son to have life in Himself." (John 5:26). Graciously He promises life to all who put their faith in Him. Hence the rainbow surrounding the glorified Redeemer is "in sight like unto an emerald." (Rev. 4:3). God's precious jewels are promised life inherent. Divine Nature! Stupendously great will be their reward (2 Peter 1:4). For this reason the emerald was placed among the jewels as a symbolism to encourage and stimulate the Lord's own.

It is recorded that there is now in the Vatican an emerald bearing the presumed true likeness of our Lord. We are informed that it was engraved by the order of Pontius Pilate, who presented it to Tiberius Caesar.

If this be so, then this jewel becomes a most appropriate emblem of our Lord's present nature of immortality.

The story is told that the Czar of Russia gave his wife on her birthday, November 26th, 1887, a necklace of forty large emeralds. For nine months his agents had been secretly traveling over the whole continent seeking the most precious of stones. When the Czarina received it she danced around the room with supreme delight. It was indeed a royal present, and a worthy one where love desires to be ever green!

What a day of rejoicing it will be when the King of the Universe will present to His dear Son and Heir, His jewels. That will also be the birthday of birthdays for the "Church of the Firstborn, whose names are written in heaven." (Heb. 12:23).

Sapphire.

The Sapphire, with its beautiful sky blue colour, was the fifth stone. The Hebrew *sappir* makes its identity certain, for almost every language has a similar word to describe it. Its hardness is equal to that of a ruby, and nearly approaches that of a diamond. It has always been considered valuable, and was most highly prized by the ancient inhabitants of the East.

The heavenly blue of the sapphire reminds us of God and the unchanging laws which govern the universe. The eternal safety of all things depend upon Divine faithfulness in maintaining those vast and intricate movements. The sapphire, therefore becomes an emblem of faithfulness. "Thy faithfulness reacheth unto the clouds," "Thy faithfulness shalt thou establish in the very heavens" (Psalm 36:5; 89:2).

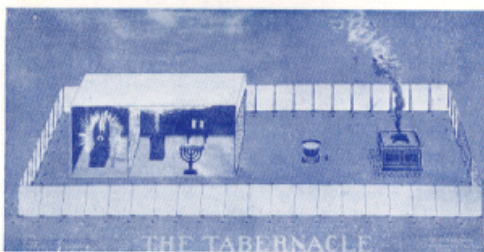
For this reason blue has a very prominent place in sacred colours. The high priest had a blue robe underneath his ephod, and the breastplate was fixed by a blue lace (Exodus 28:28,31). When the sacred furnishings of the tabernacle were moved, they were covered with a cloth of blue to remind the Israelites of their need of faithfully fulfilling the Divine requirements with respect to these. (Num. 4:5-12).

The sky-blue of the sapphire amply illustrates this same truth. "Behold I will lay thy stones with fair colours, and lay thy foundations with sapphires." Hence, "faithful is He that calleth you, who also will do it" (1 Thess. 5:24). The faithfulness of the glorified Christ is beautifully portrayed in Ezekiel 1:26. "And above the firmament was the likeness of a throne, as the appearance of a sapphire stone, and the likeness as the appearance of a Man upon it."

The sapphire of the Breastplate indicates the faithfulness of God's precious jewels in the performance of their vows of sacrifice. It also suggests some who particularly shine in their one desire to be true to God, who is worthy of the first place in all things. Thus "blue meets blue," — in other words, God's own faithfulness inspires a similar faithfulness in the souls of His beloved.

CHAPTER FOUR

"His Truth shall be thy shield."



IT is remarkable how responsive to reasoning are the sacred types and symbols. They corroborate so beautifully the plain teachings of God's Word. This we especially observe with regard to the jewels on the breastplate of the High Priest. They testify of the elect, whose preparation has been secretly progressing during two millenniums. Extracted from the "dark seams of earth" they, after being shaped, polished and beautified, will scintillate the wisdom, power and loving-kindness of the glorious Omnipotent throughout the ages of eternity. True the words of the poet —

*"Deep in unfathomable mines of never failing skill,
He treasures up His bright designs, and works His sovereign will."*

Crystal-Beryl.

We now come to the sixth stone of the Breastplate; *yahalom*, the crystal which has been translated diamond in the Authorised Version. While a true diamond is likewise transparent, yet there is a marked difference in the two substances, The modern diamond is of organic origin, while the crystal here indicated is a mineral, and was one time largely used in the manufacture of optical lenses.

The ancients supposed the transparent rock crystal to be ice, which had been congealed through intense cold. To lend emphasis to this supposition, the mineral has been found in the clefts of granite rock which rise to sharp peaks above the snow-line in the Alps. So clear, so ice-like, were these prismatic crystals that they seemed fair enough to be considered frozen water. Howbeit, while it may well serve as a goodly reminder of water, yet its actual substance is silica or flint.

The word used in the New Testament, which stands for the same substance, is Beryl, one of the foundation stones of the New Jerusalem. The true Beryl was a pale greenish-blue colour, and is composed of silica, with the addition of colouring matter. This resembles sea water while the white rock crystal takes after the pure water from a brook.

In Rev 15:2 the saints are depicted “standing on the sea of glass, having harps of God.” This pictures a possession of lucid truths which make them happy and confident in the love of God at this awe-inspiring time. Our Lord Jesus is truth personified, “I am the way, the truth and the life.” For a striking symbolism we go to the wilderness of Sin, where the Israelites wandered forty years. We read of One “who brought forth water out of the rock of flint.” (Deut. 8:15). Modern research testifies that many of these rocks were composed of the same materials as the Rock Crystal under examination, and which formed one of the jewels of the Breastplate. St. Paul makes mention of the wilderness experience thus: “They drank of the spiritual Rock that went with them, which Rock was Christ” (1 Cor 10:4.). Thus is brought to light a stone which represents truth. The jewel class are made pure, holy and strong though this very means.

Ligure.

The seventh stone was the Ligure, (Hebrew, *leshem*,) which appears to be the jacinth of the New Testament (Rev. 21:20). Commentators vary so much with regard to its colour, – red, blue, orange, purple, etc., that we must look for other tokens to denote its symbolic meaning.

It is distinguished from other gems on account of its possession of a strong double refraction after the order of the tourmaline. The optical properties of such crystals are of exceptional interest. A single ray of light is split up into two rays. If, for instance, the stone is placed on a single line, it will appear as two distinct lines. Thus the jewel class have their blessings doubled because they have pursued a righteous course under adverse circumstances.

The world of mankind will have their portion in the earth. A glorious portion indeed, for they will live for ever in perfect peace, health and happiness. The Little Flock will not only have peace, life and happiness, but they will be like God and possess immortality. Words are inadequate to express the inheritance awaiting the Church – “Eye has not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him” (1 Cor. 2:9).

Agate.

The eighth stone was the Agate (Heb. *shebo*). The stone is capable of a high and beautiful polish, and it is for this reason that it is so largely used for ornamentation. It is composed of sand, which has been subjected to the strange fierce heats of subterranean fires. During its formation, gases, chemicals and vapours enter into the substance, which result in agates of goodly variety and colour. There is the Moss Agate, Tree Agate, and Stair Agate, besides those which are striped, banded and cloudy. Originally they were found by the River Achates in the volcanic region of Sicily. The word *Accho* means “heated sand.”

Issachar's name appeared in the stone, and it is significant to note that Moses alludes to the tribe as "treasures hid in the sand," which so aptly fits the production of the agate (Deut. 33:19).

The jewels all tell their story, and this one speaks of "treasures hid in earthen vessels." (2 Cor. 4:7). It brings to light strange and extraordinary fiery experiences, which changes "sand into gems" of real worth. The world of mankind are likened to the "sand by the sea shore" (Gen. 22:17). They themselves will not be called upon to undergo what the saints have undergone during their preparation for eternal life. The saints lose their identity as human beings in order to dwell with God. No wonder they are spoken of as jewels. They have endured much, and great is their reward in heaven.

Amethyst.

The ninth atomic of the Breastplate is agreed by all as being the correctly named Amethyst. It has a beautiful violet colour due to a minute proportion of oxide of manganese. Violet or purple is a symbol of royalty. The colour is due to a mixture of blue and red, which means faithful unto death. When mocked by the soldiers, our Master was clad in the purple robe. He alone proved His worthiness as King of earth! Likewise the Royal Priesthood all share in that privilege. The message to each and all is "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

The Greek word for amethyst is *amethystos*, which means "not to intoxicate." The ancients believed that wine from an amethyst cup would not inebriate. The stone is the colour of wine and memory goes back to the Last Supper, when our Master passed the cup of wine to His disciples, saying, "Drink ye all of it." That cup represents the cup of experience, the cup of sorrow, the cup of joy, which each follower of our blessed Lord must drink. It is a cup which does not cause one to lose their senses as intoxication suggests, but it brings the spirit of a sound mind (2 Tim. 1:7). This precious stone in the Breastplate indicates the honoured title and office of royalty from the overcomer (1 Pet. 2:29).

Chrysolite.

The tenth stone has been mistranslated Beryl in the authorised version. The word comes from *Tarshish*, which most ancient historians translate Chrysolite. The word literally means gold-stone. It is transparent, and when cut and polished, reminds one of a yellow diamond.

Gold represents things Divine, and the additional thought of transparency suggests an understanding of spiritual truths resulting in Heavenly Wisdom. This is wonderfully borne out in several of the visions observed by the prophet Ezekiel. Cherubic forms surrounded by wheels – wheels within wheels, in appearance like unto a chrysolite (Ezek. 1:16; 10:9). The wisdom from above is always manifold in character. It takes in all things and works harmoniously like the wheels of an intricate watch. (Eph. 3:10,11. Diag.).

It will be noted that there is a similarity between the topaz and chrysolite in appearance. The distinguishing difference, as before indicated, is the electrical energy of the topaz. Divine Love and Divine Wisdom, as revealed in the Scriptures, bear striking relationship. One is impossible without the other (1 Cor. 13; Gal. 5:22, 23; James 3:17). Divine Love has this difference; it is warm, fervent and extremely pleasant in its drawing power. It is the sum-total of God's character – "For God is love." This is aptly illustrated by the inherent electrical energy of the topaz. Divine Wisdom, on the other hand, is calm and reflective. It must needs take all things into consideration, and will even govern love's warm affection – "The Lord possessed me in the beginning of His way" (Prov. 8:22). How marvellously appropriate to portray this by the tranquil Chrysolite, which compares so well in appearance with the Topaz.

Onyx.

The eleventh stone was the Onyx. There were also a pair which adorned the shoulders of the High Priest (Exodus 28:9-14). The onyx is a striped stone which may be white, black and red. The ruddy variety is usually termed the sardonyx, owing to its appearance of flesh and blood. It has always been much valued for cameo engravings. The layers appear like separate stones, though actually and absolutely they are one.

They represent the basic truths which, while distinct from each other, are nevertheless inseparable. Wonderfully, therefore, does the onyx proclaim the taking away of the sin of the world (black) through the blood of Christ (red). Thus all peoples of the earth will become pure, holy and righteous, as shown by the emblem of white, (Rev. 20:11,12). Thus God's precious jewels will have the privilege of restoring mankind to original perfection (Rev. 21:20; Psalm 145).

CHAPTER FIVE.

The Diamond.

THE Diamond always presents a fascinating study. When symmetrically cut and polished, it is transformed into a gem which is at once beautiful, valuable and lasting. Its property of exquisitely reflecting and refracting light into its rainbow colours captivates immediate attention and commands wonder and admiration.

The extraordinary thing about this amazing gem is noted in the fact that it is derived from pure carbon. In other words, a diamond is a piece of crystallized charcoal! It is just like the great Creator to take hold of quite simple materials and to fashion them into articles of supreme worth and enduring splendour. His own precious jewels – His elect – were chosen from degraded humanity. He has visited the pit of sin, and offered some His highest and best! Even the pure and holy angels marvel at God's way of working (1 Peter 1:12; Psalm 40:1-3). Still more amazing is the knowledge that He has not drawn the so-called elite of the earth, but His outstretched arm has beckoned mainly those who have been considered of little worth in human eyes. The apostle calls them the "are nots" that will eventually bring to naught the things that are, that no flesh should have any reason for boasting in his sublime presence (1 Cor. 1:26-31).

Strength and Beauty.

The origin of the diamond, therefore, is from soft black and grimy soot, which, in the Divine laboratory, becomes practically the hardest of known crystals. True to the picture, the Lord's own have been born in regions of darkness and despair, but, under the power of infinite grace, they are transformed into beings of strength and beauty. "Strength and beauty are in Thy sanctuary" (Psalm 96:6). These characteristics come gradually into existence during their earthly career, after having received the Holy Spirit of truth. So strong and decisive become the dispositions of the Lord's true people, that they need to be ever on their guard against imparting unnecessary pain. The beauties of meekness, patience and kindness inclines them to wield the "sword of the Spirit" only in love.

It has been well said that "it takes a diamond to cut a diamond." Even diamond dust is necessary to polish the gem, thus we perceive the immense value implied by fellowship of kindred minds. To the teachable and faithful such fellowship is of the utmost importance for growth in grace and in knowledge.

Ofttimes fellowship is extremely pleasant, but sometimes it may be otherwise, for diamond-like characters prove a great test to those who have not this worth of quality. Fellowship of the Lord's people has consequently been one of constant changes and upheavals from Pentecost even until this hour.

All who resent the cutting and polishing processes, and who become offended, peevish, morose or bitter, give evidence that their characters are not jewel-like, if we have reason to affirm that we belong to the Lord, we will surely give heed to the apostle's exhortation as follows; "Let us consider one another to incite unto love and good works, not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another and so much more as ye see the day approaching." (Heb. 10:24, 25).

The Kohinoor.

There are gems which are gems of renown because of their history and value, and the Kohinoor is one of these. It may be traced back to 56 B.C. What stories it could tell were it a living subject! For instance, rather than give it up, Shah Rokh endured many horrible tortures, including the putting out of his eyes.

It was at one time in the possession of the Mohammed Shah. When Nadir Shah conquered Delhi, he ordered Mohammed to give up everything he possessed. The latter, however, concealed the diamond in the folds of his turban, but one of the women of the harem betrayed his secret. Nadir Shah adopted a novel stratagem to obtain it. He ordered a grand festival, at which the two rulers swore love and friendship to each other. At its close, Nadir declared that they must exchange turbans to cement this friendship, and, without giving poor Mohammed a moment to consider, Nadir snatched off his turban and exchanged it for his own. Quietly, within his own abode, Nadir removed the gem from the folds, and exclaimed with supreme delight "Koh-i-Noor," meaning "Mountain of Light," a name which has been maintained to this day.

The Emperor of the Universe likewise treasures His special gems, to whom a new name will be granted. (Isaiah 62:2, 3; Rev. 2:17).

Cutting and Polishing.

The ancients never realised the wonderful possibilities of their jewels. Fearing to reduce their size, they sacrificed brilliance for bulk. Nowadays a gem undergoes very drastic treatment in order that it may be enhanced in symmetry, beauty and refractive power. To this end there is no hesitation to cut away two thirds or more of the original stone. The celebrated Pitt diamond, for instance, was reduced from 410 carats to 136. This cost £5,000 and took two years to accomplish.

The Kohinoor originally weighed nearly 800 carats, and was reduced to 280. When the province of Punjaub was annexed, it became the property of the English, and it was delivered to Queen Victoria in 1850. Its appearance was then somewhat disappointing, for it had been badly cut. Prince Albert sought the advice of Sir David Brewster as to the best manner of reshaping it. The result was that eleven Amsterdam workmen became engaged in the work, and in due course it was reduced to 107 carats, but its beauty was so greatly enhanced that its value went up enormously. It is (*in 1930s*) now worth at least £100,000. It found its place in a bracelet, which was worn by the Queen on State occasions.

Thus it is with the Lord's precious jewels, their value does not so much depend upon their prominence, but upon their beauty,— the beauties of holiness,— and this means a patient, laborious and costly cutting, shaping and polishing. Only God is able to view in advance the ultimate design of each and all. He knows precisely the experiences which are necessary. The part of the consecrated believer is to submit to Divine providences, without murmuring or expressions of discontent, thanking Him always in anticipation that the ultimate design will be according to his sovereign will.

“Whom He loveth He Chasteneth.”

Sometimes, the experiences of the Lord’s people appear drastic and almost incompatible with human reasoning. We are safeguarded with the knowledge that it is “whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.”

When John Bunyan was sent to prison there flashed upon his spiritual vision the words, “He knew that for envy they had delivered Him” (Matt. 27:18.). Thus the Lord overrules the envy, malice and pride in other hearts to produce the fruits of the Spirit in His beloved. In Bunyan’s case his soul burned within him as he became conscious of the Lord’s saving grace. Behind prison doors, he produced works which have attracted the attention of tens of thousands to this day. It mattered little if others corrected his grammar; his soul was alight with the Holy Spirit, and that was sufficient for the Divine purposes.

The same experience applies to that persecuted and much maligned woman, Madame Guyon. Illuminated with the gift from on high, she could endure all things through Him who strengthened her. Hear her song during one period of captivity; —

*“A little bird I am,
Shut from the fields of air;
And in my cage I sit and sing,
To Him Who placed me there.
Well pleased a prisoner to be,
Because, my God, it pleases Thee!*

*Oh, it is good to soar
Through bolts and bars above,
To Him Whose purpose I adore,
Whose providence I love;
And in Thy mighty Will to find
The joy and freedom of the mind.*

*My cage confines me round,
Abroad I cannot fly;
But though my wing is closely bound,
My heart’s at liberty,
My prison walls cannot control
The flight and freedom of the soul.”*

The Diamond Point.

One astonishing feature of the diamond is that it may be ground to a point of infinitesimal fineness. Mr. J. R. Farrants, one time President of the Microscopical Society, had executed upon a piece of glass the Lord’s Prayer. The writing done by a diamond was so small that the whole of it resembled a dot made by a fine pen. It needed a very delicate machine to accomplish this and a very powerful microscope to distinguish the writing. Were the whole of the New Testament written in this manner, then the space occupied would be about the size of a small thumbnail. Thus God’s precious jewels will comprehend things great and small – inconceivably small! Recall for instance, the minute formations which make up organisms. Think of the marvel of the human structure! Millions and millions of impressions stored in a small space. These will all be precisely duplicated by the Royal Family in due course. The saints of the Most High will possess the kingdom! (Dan. 7:27).

The Jasper?

Commentators have concluded that the jasper of the Bible could not be the same which is now commonly called by this title.

The modern jasper is represented by an impure variety of quartz, which may be in colour – dark green, brown, yellow, blue or black. Light does not penetrate this variety, whilst that mentioned in the Bible is transparent. Indeed, from the standpoint of its description, it is evident that the diamond is indicated.

Note the words in the Book of Revelation; “Come hither, I will show thee the bride, the Lamb’s wife; and he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (Rev. 21:9-11).

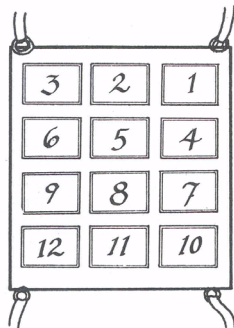
Such a description illuminates also Rev. 4:3, already quoted, for as a diamond scintillates so gloriously the prismatic colours, so the glorified Redeemer upon His throne, sheds abroad the varied beauties expressed in the Divine character. “For God is love,” and it has been well expressed that, as “every lovely hue is light, so every grace is love.” Now, the jasper, or rather the diamond, was the last stone depicted in the Breastplate, this as though picturing the glorious consummate desire of the Omnipotent, which desire will be amply fulfilled through the offices of the Royal Priesthood. The last shall be first, and so this last stone becomes the first foundation- stone of the city, the New Jerusalem, when the Bride will be complete (Rev. 21:19). Truly marvelous is the mind of God!





Traditional representation of Aaron's breastplate. The Bible does not record the order of the names to be inscribed on the stones, so that identification of a tribe with a certain stone is guesswork.

1. Ruby
2. Topaz
3. Carbuncle
4. Turquoise
5. Sapphire
6. Emerald



7. Jacinth
8. Agate
9. Amethyst
10. Beryl
11. Onyx
12. Jasper

